been by the Mahazars and petitions now presented, shall receive the earnest consideration of Government. If Government cannot be expected to entirely control the administration of religious Institutions, it may certainly prevent misappropriation of religious endowments. This will be one of the first matters for the Muzarayi Superintendent's attention.

Subject No. 12.
Age of Consent Act.

Summary of Discussion.—The amendment of the Indian Penal Code introduced into British India, commonly called the Age of Consent Act, should be extended to Mysore also. Otherwise a man who has done an act which is not an offence in Mysore will become punishable if he went into British territory, and although as a rule marriage was not consummated before the girl was 12 years old, yet there may be a few cases in which consummation takes place earlier, and in those cases hardship should ensue.

Dewan's reply.—It is doubtful that the Act is required in Mysore. We shall see how it works elsewhere.

Subject No. 13.
Prohibition of early Marriage of girls, and Marriage of young girls to aged men.

Summary of Discussion.—A measure prescribing the age, below which girls shall not be given in marriage is very much called for. We know of instances in which infants, two years and even one year old, have been given in marriage. The limit may be fixed at 8 to begin with. Mr. Amble Annaiya Pandit observed that 8 was unsuitable and too early; 10 was the limit fixed by the Shastras, but this was often discarded on the ground that parents were advanced in years and that the marriage should be performed in their life-time, or that a wealthy husband is at the moment available and may not be available if the marriage were delayed. The age limit may be fixed at 9 or 10, and there should also be a prohibition against the marriage of young girls to aged men. Thereby, widowhood will be prevented or diminished and weak progeny avoided. Mr. Venkatakrishnaiya (R. M. from the Mysore Rate-payers' Association) observed that it may be laid down that there should not be a greater difference than 30 years between the ages of the bride and bridegroom. Mr. Rangaiya remarked that this would be too much. Some Representatives who were Non-Brahmins joined in the discussion and on its being pointed out that the evil existed among Brahmins only and that it was for members of that community to determine what was tolerable disparity in age between bride and bridegroom. Mr. Channappa (R. M. from Chintamani) observed that the Shastras placed no such restriction as that now under discussion and to ask for such a restriction was to ask for a law not in accordance with the Shastras and this was inconsistent with the desire manifested in the discussion regarding Matts and religious instruction. There is nothing unnatural in aged parents desiring early marriages and settlements for their children, because parents were the best judges of what was a good match or a suitable match for their child and it is only right that they should secure such a match during their life-time. Ill-matched marriages for